A PATTERNE OF THE TABERNACLE BEEING

A HVMBLE MOTION TO the King and State, to root out the plants of Antichrist; & to set vp the ordinances of the Gospel in the Land.

Exo. 39. 43.

And Moses *did look upon all the work, and behold, they had done it, as the Lord had commanded, even so had they don it: And* Moses *blessed them.*

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A PATTERNE OF THE TABERNACLE BEEING

A HVMBLE MOTION TO the King and State, to root out the plants of Antichrist; & to set vp the ordinances of the Gospel in the Land.

SEeing that holy and mighty God of heaven & earth will onely be worshiped and served in his Church according to his own prescript will in his word, and not by any devises of men how holy or expedient soever they may seem to themselves, and by that *Ministerie* onely which his sonne the Exod. 20. 2, 3, 4, 5. Matt. 15. 9. Num. 3, 10. Rom. 12. 7, 8.

Lord of the house hath instituted in his last will and testament, and not by any other or *strange Ministerie*.

And seeing so great blessings and promises both of this life and of the life to come, are made to those people & churches that thus worship and serve the Lord according to his owne holy wil, as we most plentifully & comfortably read in the scriptures, and on the contrary such dreadfull woes and fearfull plagues and fearfull judgments denounced against & executed upon those Nations and people that make a shew otherwise to worship & serve God according to their owne devises or policies.

Deut. 28, 29. 30, 31 32. *ch.* *Zech.* 11. *Ezek.* 14. *Ier.* 23, 21, 22.

Lastly seeing God alwayes speaketh by his *owne Ministerie* to his owne people, & never by any *false Ministery*; but alwayes sedeth the one in his especial mercie to prepare & make fit unto his heavenly kingdome, the other in his wrath and displeasure to seduce & prepare al degrees unto judgement.

Pro. 2, 10, 11, 12. *&c.*

It behooveth every soule in what estate soever, to look diligently unto, & to be well assured of their wayes wherein they walk and are led: Especially & above all,

Prov. 16, 17, & 14, 12, 16.

Matt. 7.

it is

it is the office and dutie *of Princes & Parliaments* to whom the word and sword of God is therefore committed, most carefully to advance and establish in their dominions the true *worship* and *Ministerie of God*, and to suppresse & roote out all contrary, as they tender their owne salvation at that day of all accompts and the salvation of all that people under their charge. Deut. 17, 18, 19. 1. King. 3. 2 Chr. 15. & 17. & 29. & 30. & 34 chap. Amos 5, 4, 5. Dan. 3, 10. Reve. 14. 4. 9, 10, 11, 12.

Private members howsoever they ought to refraine and to keep their soules & bodies undefiled from al *false worship* which is imposed, suffering rather in all patient and christian manner, whatsoever may be inflicted upon them for the same, (as they that feare more to offend God then men,) yet ought they not to stretch forth their hand by force to the *reformation* of any publick enormities, which are by the *Magistrates* authoritie set up: For that were to transgresse the limits of their owne place and calling, to usurpe and intrude into the *Princes* royall throne and dignitie. Which heynous presumption escapeth not due vengeance, either in this life or in the world to come. Luk. 12, 4, 5. 1 Coe. 7, 20. Tit. 3, 1. 1. Pe. 2, 13, 16. Ezek. 4, 4 & 20, 30.

But now howsoever no private subject ought 31.

Amos 3, 7, 8. *Mic.* 3, 8. 2 *Cor.* 10 4, 5, 6,

ought to intermedle with the execution of any thing, that belongeth to the *Princes* and *Magistrates office*, without the Princes speciall commandement & deputation therunto: yet is it the bounden dutie of every true hearted subject & faithfull servant of God, to witnes and crie out against all things that are exalted against the knowledg of God, to pray for, and by all humble, peaceable and godly meanes, to advertise, exhort, and excite, their *Prince* and *Parliament* to remove, and depose all *false worship*, & *false ministers* in the land.

For this cause have we the Lord Iesus Christs most unworthy servants made bould (in all reverence and humilitie) to declare our loyall heartes and intire affections as in the sight of Christ, unto our most gratious soveraigne King Charles, and unto this present Parliament, by discovering the heinous abuses and intollerable enormities which remaing in the land, through those Antichristian Bishops. And by giving warning (if Gods will be) to prevent the heavie wrath & judgemēts of God that hangs over this whole land, for the hainous prophanation of Gods name,

name, contempt of his word, and generall impietie even of all degrees.

All which enormities here to discusse in particular as they are in all estates of the land, would require a larger discourse thē this present time or purpose will permit: Onely in this place it may suffice that we engage our mortall lives and undertake upon the losse of the same to make manifest proof unto all men by the undoubted word of God in any free & christian conference either publike or priuate: or to make evident demonstration in writing by the scriptures (if wee may be permitted) *That this whole ministery and publike ministration, which is by them exercised in the Church of England is false and antichristian,* such *as cannot be joyned to the gospell of Christ; nor used in the Church of Christ:* which being proved such, then is it the Princes duetie as he tendereth the salvation of his owne soule, & the safety of all this people which the Lord hath committed unto his charge, to abolish and depose the same.

Neyther is there cause why his Majestie & the Parliament should make more scruple or delay herein, then his most royal

Annceſtor of famous memorie King Henry the eight did in much leſſe light and aſſurance, when he expelled the Pope and ſuppreſſed the Abbies &c. Eſpecially when it ſhall be proved that the whole miniſterie which now remayneth even from the *Primate Archbiſhop* to the loweſt *Sommoner*, togither with their *Courtes, Canons, Offices, Officers* &c. are of the ſame birth, belonged to the ſame apoſtaticall throne, have as litle mentiob, place or uſe in the teſtament and Church of Criſt as they, and therfore ought in like maner togither with their fore ſayd father and brethren be caſt out, & not to be ſuffered in the Church or common wealth.

Neyther can this matter and motion now ſeeme ſtrange, ſeeing al *forreign Churches* in all other places have caſt out and changed this miniſterie, howſoever eyther of ignorance or fleſhly policy they might for a tyme give handes thereunto, yet except they can ſhew that Chriſt hath inſtituted divers & ſundry kindes of miniſteries & governmēts unto his Church, one in one age & place, another in an other, or that the *Miniſterie* of the new teſtaments is not certaine, permanent and

Epheſ 4, 4,5,6,10, 11,12,13 Heb. 2,6 12,27, 28. & 13. 8.

unchan-

unchangeable, the same in all Churches, then doubtlesse these so divers ministeries, in name, office, entrance, administration, as theirs and this are, cannot both of them be of God.

Againe, even at home the forward preachers of these present times (not to speak of such motions unto the Kings of this land at sundry other times) have a long time sought & sued unto his Majestie and to the Parliaments for a Reformation, viz. That these Archbishops, Bishops, Archdeacons, Deanes, &c. with all their Courts, colleages, government and administration might be removed & taken away, their ample & great livings converted to the maintenance of sundry poore preachers, & that the Church might be restored to that auncient order and governement which Christ hath instituted (by them called discipline); which matter they neither could nor durst have moved or attempted, if the office Ministerie, government of these Lord Bishops &c. had not beene wholly antichristian, and directly contrary to the testamẽt of Christ. For if the office, ministery, and governement of these Lord Bishops and their ac- 2. Chron. 29. & 35. chap.

complices had been of God, they ought still of neceſſitie with all reverẽce to have been reſerved, the corruptions and abuſes that had grown therin to be corrected and purged: But if their offices, miniſtery and governement were the inſtitution and ordinance of Chriſt, what a dangerous and execrable motion had it been to perſwade the Prince & Parliament to reject and caſt out the true Offices, Miniſtery and Government of Chriſt out of the Church? They that ſhould thus reject Chriſts Miniſterie, ordinances, or any part therof, reject Chriſt himſelfe, doe violence to his members, ſpoile and ruinate the Church, and cannot be of God: But theſe men ſought not the reformation or correction of the perſons, or abuſes of theſe Lordly Biſhops, their Courts, &c. but the utter remooving and aboliſhing of their offices, miniſtery and governement for ever out of the land: wherby it is manifeſt theſe men (howſoever they have ſince changed their copie,) tooke them to be Antichriſtian & ſuch as ought not to be uſed or ſuffered in the Church of Chriſt.

Ioh. 13, 20 *Luk.* 10. 16.

And now that theſe Biſhops and their traine,

traine, their offices, ministery, government are thus found, even by the preachers themselves not to be of God, (as to any that will further examine thē by the rules of Christs testament cannot be hid or doubtfull) we see not how even these *Reformists* themselves this choice reserved remnant, or this rable of Parsons, Vicars, Vagrant hireling preachers, without certaine place, office, or charge (which are but the very raile of the dragon) should be exempt from the same judgment, seing they all are derived and proceeded from the same apostaticall throne that the Bishops, yea even from the throne of the Bishops. So that if the Bishops be not the true ministers of Christ, but false and antichristian, then can they not make and ordeyn true Ministers, or in that office and estate have any thing to doe in the Church of Christ. *Ioh.* 10, 1. 2 *Cor.* 6, 15. *Ps.* 94, 20.

But all these most forward Preachers themselves with all the rest of these Parsons, Vicars, Curates, were all ordeyned and made ministers by these Bishops, and execute their Ministerie under them, according to their decrees, receiving their licence,

cence, swearing their canonicall obedience, &c. Therefore if the one be antichristian and to be cast out, to must the other of necessity: Especially seeing the names, offices, entrance, administration, and maintenance of these, are as false & contrary to the rules of Christs testament, as those of the Bishops, & have no more place or mention in the testamēt & Church of Christ then their Lords and Bishops & their assistants have.

Neyther can we see with what conscience they could both denounce the Bishops antichristian and to be abolished, & yet both receive their ministery from them and execute it under them, and that even when and since they labored this *Reformation*: Whose corrupt covetous minde yet further appeareth in that they sought the fatte livings and Lordly revenewes of these Bishops, Deanes, &c. which they erewhile blamed in those possessors, and so but laboured to doe as much for their Lords the Bishops, as the Bishops did to their Lord the Pope: which is but to cast out their name and persons, yet to reserve all their livings & privileges, even all the fat and gainful

Mat. 6, 24.
1 Thes. 2, 3, 4, 5.
1 Sam. 15 21,

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ware of *Amalek* unto themselves. Thus howsoeyer they be divided amongst themselves (which is no strength to their kingdome) yet is it evident they came all of a broode, even of that swarme of Locusts that came out of the smoke of the bottomlesse pit, when that key thereof was given to that fallen starr *Antichrist*: which Locusts devoured all the fruites of the earth, & had the power of Scorpions to sting and invenome the consciences of their hearers. *Luk.* 11, 17. *Rev.* 9.

But now being discovered they shall togither wich the Beast (before whose throne they wrought their miracles with the east winde of Gods judgements) be blowne into the lake that is prepared for the Beast & for the false Prophet, and not in this estate be allowed any place in the Church of Christ for ever. *Rev.* 19. 20.

And now that this whole ministery, both Lord Bishops and their assistants, Collegiate, Deanes, & their associates, Tithing Parsons, and their Curates, togither with all these mercenarie vagrant preachers, are found to be strange & antichristian, such as are not to be used, suffred or mainteyned in the Church of Christ, it remaineth

maineth that wee entreat of their fat portion and large livings, to whom of right they now belong, whether to the Church or Common wealth, to the Ministery or to the Prince.

Psal 16,4 2 Chr. 13 9, 10. To this or any false ministery they cannot belong, because a false ministery is not to be suffered much less to be endowed or maintained in any Christian common wealth: Neyther can the true Church or Ministery prescribe or challenge any present right or interest in these lands or endowments of this false Ministery.

1 Cor. 9, 7, &c. Christ had provided and instituted for his Ministerie an other kinde of maintenance then such royalties, Lordships, gleabe lands, tithes, or set stipends: The Gal. 6, 6. 2 Cor. 9. 1 Cor. 16 1, 2. true ministery is to live and to be maintayned of the flock to which they attend & administer, and that not by tenthes or thirds, by stints or rates, by bargain, law or imposition, but by the loving, free yet dutifull contribution of the flock, as the abilitie of the one extendeth, and the needs of the other require, each one most willingly not by constraint, imparting even of all their goods unto them to releeve their wants, not to nourish the

in ſuperfluitie, idlenes, &c. Theſe worldly promotions, tithes, ſet ſtipends &c. belong rather to idle bellies & herelings, then to the true Miniſterie of Chriſt, wherof they are and alwayes have been rather the corruption then the maintenance. Phil. 3, 18, 19.

Theſe would but hinder & extinguiſh the continuall love, care, benevolence and duetie of the flock unto their miniſtery; as alſo the labour, diligence, and watchfulnes & faithfulnes of the Miniſterie to their flock, as we have lamentable experience, in the preſent eſtate of this miniſtery and people generally. 1 Pet. 5. 2, 3. Rom. 12, 7, 8. 1 Cor. 12 29.

Again, the number, eſtate, and needs of the miniſtery are ſo uncertain, there being ſometimes more, ſometimes fewer to be mainteyned, according to the greatnes and variable eſtate of each congregation (and not in each pariſh one onely, as here) the miniſtery alſo ſome of them having families greater or leſſe, and ſundry neceſſary occaſions ſo uncertainly as they cannot be provided for, rated, and limited by any better or other lawes and orders then thoſe Chriſt hath ſet downe in his teſtament. Epheſ. 4. 11.

To

To conclude, this alotting of Landes, Tithes &c. to the ministerie in every parish both is prepostorous, seing as yet there is not in every such parish, no nor but in few, a people rightly gathered unto, and joyned in the faith orderly togither, fit for a ministery, much lesse any true Ministery, rightly chosen & established amongst them: And also it presupposeth, yea maketh a necessity that there must be & alwayes shal be unto the worlds end (so long as there be any inhabitants) a true Church & Ministery in every parish, and so confirmeth that popish errour of local and personal succession, besides sundry other inconveniences that would insue therof.

This litle that hath been sayd may suffice to shew that the true Church & Ministerie of Christ have no claim, interest nor right unto, neyther use of these Lordships, gleabes, tithes, set stipends &c. which erewhile were possessed by these Prelates and prowling Priests, then must they of necessitie belong and returne unto the Prince and common wealth from whence they first proceeded.

Now whether unto the King as supre-

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me Lord, or unto the Lordes patrons that owe the advouſons may ſome queſtion ariſe, which controverſie being a matter in lawe ſhall much better be pleaded and decided by his Majeſteties Sergeants and Iudges, then by us that are ignorant of theſe matters.

Onely this concerning the office of theſe Patrones we ſay, that we finde no mention therof in the teſtament of Chriſt (where all the offices of his Church are perfectly deſcribed,) nor any uſe therof in the Church of Chriſt, but rather finde it greatly prejudiciall and contrary unto the libertie and holy order of the Church.

For Chriſt hath appointed that every particular Church all the members therof gathered togither as well learned as other, with one accord ſhold make choice of their Miniſterie after due proofe according to the rules preſcribed. Which choice can not be made or order kept when one man (were he never ſo wiſe) taketh away the power and dutie of the whole Church to make the choice, how much leſſe when the Patron that oweth the advouſon, is many tymes a *Act.* 6, 2, 5. & 14, 23. *Tit.* 1, 5. 1 *Tim.* 3, 10.

ſtranger both to the Prieſt and people, ignorant, and unable to diſcern or judge of the gifts, fitnes, life of the perſon choſen and preſented, the Patron many times being a child, a woman, yea peradventure a profane or wicked perſon, a Papiſt, an Atheiſt, an Heretick &c. which choice the miſerable people rue that are ſubject to theſe woefull orders, and muſt endure whatſoever theſe Lords their Patron and Ordinary do, be the Prieſt never ſo bad.

Neyther can all the learning and wiſdome theſe Biſhops have, proue their orders, laying on their hãdes, breathing, &c. to be lawfull, or make either this truth & callinge of theſe Patrons good, or the Parſons thus called true Miniſters of Chriſt.

All them that God hath appointed to the Miniſtry, he calleth lawfullie to the miniſterie, neither can any that want this lawful callinge be lawful *Miniſters*: Now then the office of theſe Patrones being found thus contrarie to the word of God, thus prejudicial and pernicious to the Churche, ought alſo by the *Prince* & Par*liament* to be aboliſhed: which office being taken away, wee ſee not how any man can

Num.16, 5. 40.
Num.17, 8.
Heb.5,4.

challenge the revenues belonging thereunto as to their private use. When in the best consideration these Patrones were but as Deputies or Feffees of trust to see the Towne furnished of a convenient Priest in due time, and might not at any time deteine any parte of the revenues to their own privat use.

Suche as chalenge by impropriation, claime by a new title, and advance the Princes right from whom they received the same. Which sheweth that the Prince hath powet to change the use and bestow the Lands as pleaseth him onely to civile use.

But as to these tithes which these ravenous Priests extort from all his Majesties subjects, thrusting in their sickle into everie field, their fleshhooke into every poore bodies kettle, without regard of faithfull or unfaithfull, riche or poore, devouring widowes houses, and poore succourlesse children under colour of long prayers, tithing even to the Mint and Anyse, though the Prince ought to take the out of these greedie harpies hands, and may of his royall authority assume not onely them, but even what part of his subjects goods

Num. 18. 21. *&c.* 1 *Sam.* 2. 14, 15, 16 *Mat.* 23. 14, 23.

Rom. 13, 6. Matt. 17, 25, 27

it shall please him, in way of tribute: yet if his Majestie of his bounteous dispositi-
on shall vouchsafe to give back and re-
store these tithes to their peculiar owners,
especially to the poore, or to reserve
what pottion therof hee please to his
owne use, he shall both inriche & highly
content all his subjects, and binde them
most firmly unto him: and far surpasse in
bounty, not onely all his royall Progeni-
tours, but even rather all the Kings and
Emperours that ever were in the world,
and relieve more poore hungrie soules

Esth. 1, 3, 4, 5.

every day, then the *King* Ahasuerosh did
at his long lasting sumptuous feast, which
shall no doubt be more acceptable & be

Esa. 58, 6 & 1, 17. Iam. 1, 27.

held more pure religion and undefiled be-
fore God, thus to visite the widow & fa-
therlesse in their tribulation, to smite off
this more heavie yoke, then ever was im-
posed by any King of this Land, & let the
oppressed goe free, and to keepe him self
unspotted of the world; then to make
sumptuous feasts unto the rich, or to offer
store of burnt offrings unto God.

And as his Majestie shall hereby rele-
ase the bodies of his oppressed subjects
from daily grievous exactions of their
greedy

greedy Priests; so much more shall he relieve many a sorowfull distressed soule: yea even the whole Land that long haue beene misled and held under these more then Babyloniſh yoke and Egyptian bondage of their Antichriſtian power, miniſtery and traditions, by proclaiming vnto all his ſubjects the joyous heavenly pure Goſpel of Chriſt, calling all men by all meanes to the holy, free and ſincere practiſe therof in all things as God ſhall give ſight, prohibiting, teſtreining and aboliſhing all contrarie religions & practice, and by ſeeing the Law of God in both the Tables dayly obſerved by all eſtates and degrees within his highnes Dominions. 2 Chr. 17 7, 8, 9. Eſ. 2. 2. 3 Ioh. 12. 32. 2 Chr. 19 5, 6, 7. Deu. 1. 15, 16, 17.

And loe how the Lord inviteth and inciteth his highnes herevnto, preferring him & giving him the preeminence of this glorious work before all the Kings of the world, as alſo how richly he rewardeth all that ſuffer this high ſervice both by putting into their handes the rich ſpoile of this confuſed Babylon, and by bringing them to Sion the Citie of his ſolemne feaſts.

O what a joy, what a Iubile, what a happie day were this to the whole Land, far

surpassing that at *Machanajim* to see our heavenly *King* Christ Iesus thus with one accord received and welcomed into his kingdom, his Church? How should Gods name and our *Kings* praise be celebrate for this by every mouth even with a generall applausion and Celeusme? The sound whereof should not onely fill this Land, but be heard into all others to the giving them example and stirring them up unto the like extirpation of all Idolatrie, and unto the true practise of the Gospel: what Christian, yea what stony heart would hinder God from this glorie, the Prince from this fame, the people from this comfort; themselves and all others from this salvation?

How hainous then is the sinne and impietie of the Divines & Prophets of these tymes, against God, their Prince, and the whole land, that by their uttermost power and endevours seeke to stoppe and turne back his Majestie, his most honourable Court of Parliament, frō this holy streight course, by speaking evill of the Gospell & ordinances of Christ, and perverting the streight wayes of God, by leading and houlding captive them and the who

Act. 13, 8
1 Tim. 3, 8.

Land under false worship and antichristian ministery, to the seducing and destruction of all their soules, and by accusing, reprochng, slandering, persecuting, false imprisoning, and if they could hanging and burning all such as either in all humble and Christian manner stand and plead for the sincere and true practise of the Gospel, or by the light thereof discover and eschew the popish corruptions and abominations which they impose and mainteyne contrary to the truth of the Gospel. Rev. 13. 6, 7, 15. Iude 3. Gal. 5, 2.

These are the onely meanes wherby these Prelates defend themselves or convince their adversaries, which if they were but even a little while plucked out of their hands by his Majestie, and the honourable Governours, and called to the spiritual sword to defend their doings by the direct rule of Gods word, then were they convicted, discovered, and confounded at once, then should it soon be seen, how wel these timber, straw, & stubble buildings of theirs would endure that fiery trial of Gods word, then should all these controversies soon be at an end. 1 Cor. 3, 1 Ephes. 5. 13. Ier. 5, 14. Rev. 11.

Yet because they bring certaine delu-

sions, calumniations and impediments, in humane wisdome, worldly policie, and divilish deceit, which may deter, trouble, and keep back the weak and simple from this holy reformation and sincere conversion to the Gospell of Christ, wee will in the meane time addresse our selves in all brevitie to remove some of their chiefest stumbling blocks out of the way, that an aggest and streight cause may be shewed unto all men, leading into the Church of God, and holy practise of the Gospell of Christ.

Esa. 62, 10.

They object and publish.

That to abolish this present Ministerie, worship, traditions, government, of their Church, would be an intollerable innovation and most dangerous alteration, to the subversion of the State, both in regard that these Bishops are Peares of the same, and their power, Courts and ordinances, have been a long time established and confirmed by sundry Parliaments and so all that speak against them and their proceedings, are enemies unto, and speake against the peaceable estate of this Land.

To these politick objections and carnal

nal seasons, we answer with the Apostle, That the wisdome of the flesh is death, but the wisedome of the spirit life and peace, for that the wisdom of the flesh is an enemie against God, for it is not subject to the Law of God, neyther indeed can be. Rom. 8. 6, 7.

They therefore that thus stumble at the word of God shalbe broken, and they upon whom it thus falleth shall be ground to pouder. Matt. 21. 44.

They that call all men unto the Law of God and to the Testament of Christ, doe not innovate: but they that depart in any jote and swerve from the same, they innovate: The word of God is the *Archtype* and ground work of all States, degrees, actions, both Ecclesiastical & civil, whereunto they must be framed, whereby they shall be judged, no other thing standing before the face of that great Iudge then his owne revealed will in his word: whatsoever then is agreeable unto the word of God is agreeable vnto the State, and whatsoever is contrary unto the word of God, is contrary unto the State. If then the estate of these Prelates, Clergymen, ministery and their proceedings, Ier. 6. 16. Deu. 4. 6. Esa. 8. 20 2 Pet. 1. 19 2. Tim. 1. 13. Rom. 2. 16.

can not be approved by, but ſhalbe found repugnant unto the Teſtament of Chriſt, then are they pernicious and contrary to the State, drawing down the heavie wrath of God and utter ſubverſion and deſtruction: Then are they for the ſafety of the State, to be aboliſhed, and they whoſoever they be, enemies to God, to their Prince, and unto the whole State that perſwade the contrary upon any earthly reſpect or worldly policy, upon any pretext of expediencie, profite, peace &c. Alas there is no peace to the wicked and diſobedient.

Eſa. 57. 21. 2 *Theſ.* 1, 8.

That Nation and that Kingdome that wil not obey the Goſpel of our Lord Ieſus Chriſt ſhall periſh, and thoſe Nations ſhalbe utterly deſtroyed, as the Lhath not vainely threatned in his word: And as to the perſons of theſe Lordly Prelates and Pieres to Nobles (or rather ſome of them without Pieres and above all the Nobles in the Land) wee abaſh not to affirme them to be no members of this ſtate, eyther civile or eccleſiaſticall, as in regard of their offices, functions and dignities &c. Civile they cannot be becauſe they pretend to be Archbiſhops, Biſhops &c.

Eſa. 60, 12. *Nu.* 18, 7 2 *Chron.* 27, 18.

&c, Theſe are no civil honours nor offices, neyther may be executed by any civile perſons: Truely eccleſiaſticall they are not, becauſe we finde no mention in Chriſts teſtament of any ſuch Arch or Lord Biſhops, ſave our Savionr Chriſt himſelf only, who is the chiefe Biſhop and Lord of the houſe.

1. Pet. 5, 4. Phil. 2, 11. Iohn. 13, 13.

He hath often and earneſtly forbidden all other Biſhops, yea himſelfe whileſt he was here in the fleſh, refuſed ſuch civile dignities, titles, offices, and juriſdictions, which theſe men or rather monſters are not aſhamed not withſtanding Chriſts expreſs inhibition to receive and carry, colouring their pride under the Princes commandement, as though eyther the Prince might give, or they receive that which Chriſt forbiddeth them: Or as though their holy father the Pope might not ſo juſtifie all his blaſphemous titles & faſtuous pompe by Princes and Councels: Thus commingle and confound they theſe diſtinct ordinances and callings of God, the civil and eccleſiaſticall offices and functions, in their own perſons, and blaſphemouſly uſurpe the very peculiar names, offices and honours proper to

Luk. 12, 13 14. Ieh. 8, 11. 2 Timot. 2, 4. Matt. 20, 25. Luke 22, 25, 26. Ioh. 13, 15 Mark. 9, 35, 36.

Chriſt

CHRIST alone, wherby it isapparant by all theſe concurring notes, that they are the very Antichriſt that Beaſt that confounds all the orders and ordinances both of Church and common wealth, & are the very bane, poiſon & ruine of both Church and common wealth, as if wee ſhould ſearch out and bring to light the havock and miſrule they keep both in Church and common wealth wee could make evident to all men: But to our purpoſe; They and all their traine are ſtrangers in this common wealth.

2 *The.* 2. 4 *Matt.* 24. 15. *Rev.* 13.

This *Kingdom* ſtoode and floriſhed before any Lord Biſhops were, and ſhall much more when they are gone. What miſſe hath this State or common wealth of their elder bretheren the Lord Abbats and the Moonks, Friers and thoſe vermine? yet were they rooted to light as deepely in this State both in the Church and common wealth as they, their Cleargie and Miniſtry now are, and carried as great a ſemblance of holines, religion, antiquitie, vtility as theſe doe, and might as well have bene reſerved and reformed as any of theſe. They are all Brethren, of a birth they ſprang all

of one

of one head, and togither with their head to one end they ſhall, for the Lord hath ſpoken it. As to the Lawes wherewith they would fortifie themſelves and bind others ſo long as they are but the Lawes of men, and not the Lawes of God, yea contrarie to the Lawes of God, they are but as the new cordes of the Philiſtimes, not able to ſtrengthen their maſt, they ſhall neither avayle them nor yet bind our Soveraigne King and this whole State. *Eſa.* 32. 25. *Mic.* 6. 16

The Kings of this Land togither with the aſſent of the Nobles and Commons, haue alwayes taken abſolute power to correct or abrogate any Lawes that are found contrary to the word of God. There is no cauſe they ſhould now feare the falſe Prophets threats, whilſt they haue the warrant of God his word for what they doe: For God ſhall bleſs them in the deed. *Deut.* 18. 22.

Further they ſuggeſt, That *this Reformation would extinguiſh all learning, take away the ſtudie of all liberal Artes, and ſo would draw the people and whole Land into ignorance, atheiſme, barbaritie, diſſolutenes, and in the end change the government from a Monarchie to Democratie or Anarchie.*

Theſe

These calumniations tending to the hie contumelie and reproch of that Ministerie, order & government which Christ hath prescribed in his testament, yea even of the Gospel and sacred person of Christ himself, deserve rather censure them answer.

1 Cor. 16, 22.

1 Tim. 6, 3, 4. Esa. 2, 9. Hab. 2 14 Ioh. 6, 45.

The untruth therof is evident in that such effects were never found to follow the sincere practise of the Gospell, to which who so consenteth not, is puft up & knoweth nothing, how wise or learned soever he seem in his own eyes: where the Gospel is purely taught, and faithfully obeyed, there sayth the Prophet shall the earth overflow with knowledge as the sea with waters: And as of the Church of God, it is sayd, the piller and sure keeper of truth, the nourserie of all good education, the schoole of all holy knowledge, no enemy, but a favourer of all lawfull artes and science: where the glorie of God & the Lambe are the light thereof: where the lively graces of Gods spirite are ever burning and never quenched.

1 Tim. 3, 15. Esa. 66, 11, 12 & 24, 23. & 60, 19, 20. Zech. 14, 6, 7. Reve. 21, 23. Mich. 4, 2, 3. Esa. 2, 3. 1 Ioh. 1, 6, 7.

There are all men of all degrees instructed in their dueties from the hiest to the lowest: And who so walketh not in the light

light as Christ is in the light can have no fellowship or place there: Into the Church of Christ entereth no profane, ignorant, or ungodly person: The Leopard must leave his fiercenes, and the Cockatrice his poyson, so that the yong kid may feed with the one, and the weyned childe play at the hole of the other, before they can be received as members: and being entred there can no inordinate walking, no dissolute or unruly person be there suffered: The Church hath alwayes vengeance ready against all disobedience by the spirituall weapons and judgements of Gods word.

Esa. 35, 8. *Ioel* 3, 12. *Zech.* 14, 21. 1 *Pet.* 2, 9. *Esa.* 11, 6, 7, 8, 9. 2 *Thes.* 3, 6, 14. 1 *Cor.* 11, 16.

The governement therof (as the Prophet ravished in the contemplation therof sayth) shalbe of peace and exactors of righteousnes: Violence shall no more be heard in the Land, neyther desolation nor destruction in the borders: They shall there break their speares into sithes and their swords into mattocks: Christs servants are an humble, meeke, peaceable and obedient people, loyally subject and assuredly faithfull to any civil government the Lord setteth over them.

Mat. 18, 17. 2 *Cor.* 10, 4, 5, 6. *Esa.* 16, 17, 18. *Mic.* 4, 3, 4, 5. 1 *Cor.* 14, 33. *Tit.* 3 1. 1 *Pet.* 2, 13, 14. *Ro* 13, 1, 2 *Eccles.* 8, 2. *&c.*

They reverence and willingly obey even

even their heathen tyrannous Magiſtrates, without reſiſtance even to the death, how much more their Chriſtian, faithfull, loving Magiſtrates, partakers with them of the ſame comforts and hope? All power here is yeelded and rendred to the civill Magiſtrate, every ſoule being ſubject, and no part thereof taken away, or taken togither with the civil Magiſtrate as theſe Princely Prelates with their Palatine royall priviledges, and theſe Lordly Biſhops with their Courtes and civill juriſdiction. Neyther can Satan himſelfe without impudent
Rev. 17. 5 & 18. 2. ſlaunder accuſe the ſeruants of Chriſt of
Pro. 5. 3. 4. 5. & 7. 10. &c. & 9. 14. 15. ſedition or diſobedience, much leſſe of ſuch diſſolutenes, violence, atheiſme barbaritie: No, theſe with infinite other enormities flow from the falſe Church, from Babylon the mother of all the abominations, diſſolutenes, confuſion, impietie, where all are received, feaſted,
Pſ. 94. 20 Rev. 13. 2 6. 7. Dan. 7. 8. 15. bleſſed, even every vncleane byrd, and batefull ſpirite: Their vngodly throne, their falſe and deceitfull miniſtery, which ſhoweth them not the Counſels of God, which diſcovereth not their tranſgreſſions, neither hath any ſpirituall weapon

or power against any sin be it never so haynouse, but war together in most desperate manner and oppose themselves against the ordinances of Christ his Gospel, are the very cause of this impietie, prophanenes, ignorance, & atheisme that aboundeth. And this wee say that if Gods ordinance, even the Princes lawes and sword, (which yet punisheth some offences) kept not out barbaritie, & dissolutenes, more then their ministery, there should be no peace nor order, neyther might one live by another in the Church: So that, this their *Pseudohierarchie* is the most pestilent *Anarchie* that Satan and all his instruments shall ever be able to raise vp, as wherein he hath bestowed his uttermost power, delusions, and deceits to suppresse the holy practise of the Gospel, and to keep Christ out of his kingdome. 2 Thes. 2. 9.

There now remaine certain difficulties and impediments which are propounded by way of question, and being of no great moment are as soon answered as propounded.

They demaund: *If these spirituall Courts of theirs were taken away, what order then should be taken for Matrimonies, adulteries,*

teſtaments, with which the common Laws of this Land meddle not? and alſo how the Civilians ſhould then live? We anſwer, That the triall, judgements, & puniſhments of theſe cauſes and offences belong unto the civill Magiſtrates office, and neither to the Church, nor to any private men, God ſhall give our Magiſtrates wiſdom if they take counſell at his Word, to provide for the reformation of theſe and many other abuſes. And as for the Officers of theſe Courts, they are to be compelled to walke orderly in ſome lawfull calling: There are many godly meanes for them to live by their diligent indeavours in this Common-wealth: but howſoever they may not bee ſuffered to live or to continue in their ungodly trade: Neither ought the Prince to ſtay upon their worldly proviſion from executing the will of God, which ſo nearly concerneth his own ſalvation, and the ſalvation of his people.

Luke 8 2, 13, 14. Iob. 8, 11 Deut. 4. 5, 6, 7, 8. 2 Theſ. 3 10, 12. Epheſ. 4, 28. Prov. 20. 17. Mat. 19. 38.

They further demand; *If theſe livings, and revenews of this preſent Miniſtery ſhould be quite taken away, how then the true Miniſtery ſhould be maintained, or theſe Biſhops and Prieſts hereafter live?*

To

To the firſt we have already anſwered; That the true Miniſtery ſhould be maintained of the free, yet dutifull benevolence of the faithfull, eſpecially of that Flock unto which they attend and adminiſter, according to the preſent ability of the one, and needs of the other. If they here object, that if the Miniſtery ſhould have no more certain, or other maintenance, they ſhould then famiſh, the people now generally being ſo worldly, covetous, and uncharitable, as they will hardly pay that which is by Law injoyned, much leſſe give of their own accord. We anſwer, that this no way hindreth the maintenance of the true Miniſtery, but bewrayeth rather the unfaithfulnes and impiety both of the people and preſent Miniſtery: Of the people, in that they no more regard, love and reverence their Miniſtery, if ſo be it were of God: of the Miniſtery, in that they ſo evil inſtruct this people, ſtanding Miniſters and Hierders unto the prophane, worldly, irreligious multitudes, adminiſtring or rather ſacrilegiouſly proſtituting & ſelling the moſt holy things of God, as the Sacraments, &c. unto them all in this eſtate, for their

1 Theſ. 5. 12. 13. 1 Tim. 5. 17. Heb. 13. 7. Mat. 7 6. Ier. 4. 4. Amos 6. 12, Hoſ. 4 8, 9. Eze. 13 4, 8, 9 Mal. 1. Zech. 11. 4. 5. 2 Cor. 6. 14, 15.

tithes and wages, which no true Minister of Christ may doe. The Ministery of Christ belongeth not unto, neyther will take charge over such prophane worldlings, there can be no spiritual band or communion betwixt the. The true sheep and faithfull people of Christ will not onely bestow their earthly goods, but even their lives for those that bring unto them these heavenly treasures, that tred out the corne and divide the portion unto them, that labour for, and watch over their soules &c. Impossible then it is that the true Ministers of Christ should want meanes to live whilest they execute their office faithfully (especially where the State receiveth & favoureth the Gospel:) Neyther are they any longer to be maintayned then they execute their office faithfully, or they any longer bound to the flock or any member thereof then they remaine in the faith and obedience of the word of God. Thus still breaketh out the corrupt minde and coloured covetousnes of these tithing and hireling Priests, that thus let out their tongues to hire, make merchandise of the word and port sale of their sacraments, making

Gal. 6,6, & 4, 14. 15.

1 Cor. 4. 11.

Rom. 15. 27.

2 Thes. 3 8. 10. 14

Rom. 16. 17. 18.

their

their bargain sure beforehand, which bindeth them togither howsoever they doe the worke, or the people bring fruites of faith; These things are not regarded or looked to amongst them either of the Priest or people: Yet these things prove that there can, nor may be no such set permanent livings allotted to the Ministerie of the Gospell. And now to the other part of their question: How these Bishops and Priests should live, if their livings bee taken from them? We answer as above. They may for no worldly cause bee suffered to continue in so unlawfull and ungodly, yea so pernicious a course to themselves, and to the whole land, but must be compelled to walk orderly in some lawfull calling or other. God giveth much to the diligent, when the sluggard suffereth want worthily. Such as haue faith and gifts unto edification never had greater cause to use them, to call the people to faith and to instruct them in the wayes of the Lord. The more they thus labour the more they shall deserve to be cherished and esteemed: The labourer is worthy of, and shall not want his hire both with God and man: The

Prov. 8. 4. & 13. 23. Mat. 20.

1 Cor. 9. 10.

Psal. 37 25.

others of them that have not theſe gifts, may apply themſelves in civill things, as to teach the tongues, to inſtruct children, &c.

They have yet another queſtion; *how the people ſhould be taught, if all this miniſtery ſhould be depoſed?* To which we anſwer: The people ought at no hand to be taught by a falſe Miniſtery. And further, though they be depoſed from their Antichriſtian Miniſtery, which they exerciſed to the danger of their owne ſoules, and of as many as heard and followed them: yet ſuch of them to whom God hath given fitt gifts and graces to teach, ought from henceforth to imploy the ſame to the glory of God, the benefit of others, and the building up of Chriſts decayed Church. Thus ſhall the people have all the help they had before. To whom if you adde ſuch of the faithfull as God hath given the gift of propheſie, and interpretation of the Scriptures unto, who muſt and will labour in this work, according to the meaſure of faith, in all holy order and ſobriety, and alſo thoſe that the Lord ſhall daily raiſe up and ſend unto his Vine-

Ram. 12. 6. 1 *Pet.* 4. 10, 11.

1 *Cor.* 14 29, 30, 31, 32.

Rom. 12, 8.

yard,

yard, the people ſhall want no means of inſtruction, neither be deſtitute of any good gift, but have them much more plentifully and excellently then ever they had, without compariſon. Yea ſo ſhall God bleſſe his owne ordinances, and their diligence and zeale, as they ſhall in ſhort time be throughly furniſhed of Teachers every where, and the work in all places be orderly ſet up. One-let no man deſpiſe the day of theſe ſmall things, for they ſhall rejoyce and ſee the ſtone of Tinne in the hand of ZERUBBABEL. *Ezeck.* 4. 7. *Zach.* 4. 11.

FINIS.